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PILLARS OF WISDOM

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(Inspirational Reader for Classes XI & XII)



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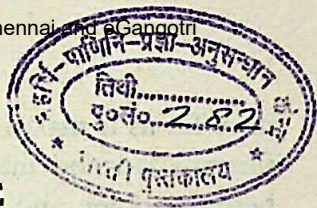
1957

Price 1/4/-

Published by Indian Book Depot, Lucknow

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**Printed by P. L. Yadava
at The Indian Press, (Private), Ltd., Allahabad.**



PREFACE

The present compilation is intended to be used as an inspirational text-book of English prose for Intermediate students. Particular care has been taken to select only such pieces as could easily be understood and instinctively appreciated by young boys and girls in their mid-adolescence. The lofty ideal of passive resistance presented in its unadorned simplicity by Mahatma Gandhi, the impassioned denunciation of power-drunk nationalists by Tagore, the calm philosophical analysis of the scientific spirit and democratic temperament by Radhakrishnan, the wealth of wit and sarcasm in Shaw's powerful protest against the present unjust distribution of wealth, the message of renunciation, self-forgetfulness and service by James Allen, the importance of self-culture in the educative process shown by Samuel Smiles, the mystery of the starry heavens unfolded by A. S. Eddington, an historical survey of the caste system as a part of the cultural heritage of India by Jawaharlal Nehru, the quickening of the human will which refuses to be satisfied by anything less than the perfect as stressed by Marden, and the noble message of the Buddha so lucidly presented by H. G. Wells—all are such as cannot fail to ennoble and inspire the youths' minds. Education succeeds only

in so far as it makes our children dream, stirs their imagination and makes them live and work for a better, nobler and happier world. The present selection is inspired by this motive and the labour of the editors will have been amply rewarded if the book achieves this aim even in a small measure.

Editors



ACKNOWLEDGEMENT

For permission sought to reprint copyright materials included in this volume, the publishers are grateful to:

Messrs. G. A. Natesan & Co. for 'Western Education in India' (*Freedom and Culture*) by Sir Radhakrishnan; and 'Passive Resistance' (*Hind Swaraj or Indian Home Rule*) by M. K. Gandhi; Messrs. George Allen and Unwin & Co. Ltd. for 'The Secret of Abounding Happiness' (*From Poverty to Power*) by James Allen; Messrs. Penguin Book Co. Ltd. for 'How Much Is Enough' (*Intelligent Women's Guide to Socialism etc.*) by G. B. Shaw; and 'The Life of Gautam Buddha' (*A Short History of the World*) by H. G. Wells; Messrs. Macmillan & Co. Ltd., for 'Nationalism in India' (*Nationalism*) by Tagore; Cambridge University Press for 'Plurality of Worlds' (*The Nature of Physical World*) by A. S. Eddington; Messrs. Oxford University Press, Ltd., for 'The Cultural Background of India' (*India Rediscovered*) by Jawarlal Nehru abridged by C. D. Uarsimhiah; and Messrs. William Rider and Sons, Ltd., for 'The Difference Between Artist and Artisan' (*Do it to a Finish*) by Orison S. Marden.

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PASSIVE RESISTANCE

M. K. Gandhi

1

KEY-QUESTION : *What is the advantage of soul-force when history records only brute-force?*

Reader: Is there any historical evidence as to the success of what you have called soul-force or truth-force? No instance seems to have happened of any nation having risen through soul-force. I still think that the evil-doers will not cease doing evil without physical punishment.

Editor: The poet Tulsidas has said: "Of religion, pity or love is the root, as egotism of the body. Therefore we should not abandon pity so long as we are alive." This appears to me to be a scientific truth. I believe in it as much as I believe in two and two being four. The force of love is the same as the force of the soul or truth. We have evidence of its working at every step. The universe would disappear without the existence of that force. But you ask for historical evidence. It is, therefore, necessary to know what history means. The Gujarati equivalent means: "It so happened." If that is the meaning of history, it is possible to give copious evidence. But if it means

the doings of kings and emperors, there can be no evidence of soul-force or passive resistance in such history. You cannot expect silver ore in a tin mine. History, as we know it, is a record of the wars of the world, and so there is a proverb among Englishmen that a nation which has no history, that is, no wars, is a happy nation. How kings played, how they became enemies of one another and how they murdered one another is found accurately recorded in history, and if this were all that had happened in the world, it would have been ended long ago. If the story of the universe had commenced with wars, not a man would have been found alive today. Those people who have been warred against have disappeared, as for instance, the natives of Australia, of whom hardly a man was left alive by the intruders. Mark, please, that these natives did not use soul-force in self-defence, and it does not require much foresight to know that the Australians will share the same fate as their victims. "Those that wield the sword shall perish by the sword." With us, the proverb is that professional swimmers will find a watery grave.

The fact that there are so many men still alive in the world shows that it is based not on the force of arms but on the force of truth or love. Therefore the greatest and most unimpeachable evidence of the success of this force is to be found in the fact

that, in spite of the wars of the world, it still lives on.

Thousands, indeed tens of thousands, depend for their existence on a very active working of this force. Little quarrels of millions of families in their daily lives disappear before the exercise of this force. Hundreds of nations live in peace. History is really a record of every interruption of the even working of the force of love or of the soul. Two brothers quarrel, one of them repents and re-awakens the love that was lying dormant in him; the two again begin to live in peace; nobody takes note of this. But, if the two brothers, through the intervention of solicitors or some other reason, take up arms or go to law— which is another form of the exhibition of brute force,—their doings would be immediately noticed in the press, they would be the talk of their neighbours, and would probably go down to history. And what is true of families and communities is true of nations. There is no reason to believe that there is one law for families and another for nations. History, then, is a record of an interruption of the course of nature. Soul-force being natural, is not noted in history.

2

KEY-QUESTION : *What is the difference between violence and passive resistance?*

Reader: According to what you say, it is plain that instances of the kind of passive resist-

ance are not to be found in history. It is necessary to understand this passive resistance more fully. It will be better, therefore, if you enlarge upon it.

Editor: Passive resistance is a method of securing rights by personal suffering; it is the reverse of resistance by arms. When I refuse to do a thing that is repugnant to my conscience, I use soul-force. For instance, the government of the day has passed a law which is applicable to me. I do not like it. If, by using violence, I force the government to repeal the law, I am employing what may be termed body-force. If I do not obey the law and accept the penalty for its breach, I use soul-force. It involves sacrifice of self.

Everybody admits that sacrifice of self is infinitely superior to sacrifice of others. Moreover, if this kind of force is used in a cause that is unjust, only the person using it suffers. He does not make others suffer for his mistakes. Men have before now done many things which were subsequently found to have been wrong.

No man can claim to be absolutely in the right, or that particular thing is wrong, because he thinks so, but it is wrong for him so long as that is his deliberate judgment. It is, therefore, meet that he should not do that which he knows

to be wrong, and suffer the consequence whatever it may be. This is the key to the use of soul-force.

3

KEY-QUESTION: *When is it right to disregard law?*

Reader: You would then disregard laws—this is rank disloyalty. We have always been considered a law-abiding nation. You seem to be going even beyond the extremists. They say that we must obey the laws that have been passed, but that, if the laws be bad, we must drive out the law-givers even by force.

Editor: Whether I go beyond them or whether I do not is a matter of no consequence to either of us. We simply want to find out what is right and to act accordingly. The real meaning of the statement that we are a law-abiding nation is that we are passive resisters. When we do not like certain laws, we do not break the heads of law-givers, but we suffer and do not submit to the laws. That we should obey laws, whether good or bad, is a new-fangled notion. There was no such thing in former days. The people disregarded those laws they did not like, and suffered the penalties for their breach. It is contrary to our manhood, if we obey laws repugnant to our conscience. Such teaching is opposed to religion, and means slavery. If the Go-

vernment were to ask us to go about without any clothing, should we do so? If I were a passive resister, I would say to them that I would have nothing to do with their law. But we have so forgotten ourselves and become so complacent, that we do not mind any degrading law.

A man who has realized his manhood, who fears only God, will fear no one else. Man made laws are not necessarily binding on him. Even the Government do not expect any such thing from us. They do not say: "You must do such and such a thing," but they say: "If you do not do it, we will punish you." We are sunk so low that we fancy that it is our duty and our religion to do what the law lays down. If man will only realize that it is unmanly to obey laws that are unjust, no man's tyranny will enslave him. This is the key to self-rule or home-rule.

It is a superstition and an ungodly thing to believe that an act of a majority binds a minority. Many examples can be given in which acts of majorities will be found to have been wrong, and those of minorities to have been right. All reforms owe their origin to the initiation of minorities in opposition to majorities. If among a band of robbers a knowledge of robbing is obligatory, is a pious man to accept the obligation? So long as the superstition that men should obey unjust laws exists, so

PASSIVE RESISTANCE**7**

long will their slavery exist. And a passive resister alone can remove such a superstition.

To use brute-force, to use gun-powder is contrary to passive resistance, for it means that we want our opponent to do by force that which we desire but he does not. And, if such a use of force is justifiable, surely he is entitled to do likewise by us, And so we should never come to an agreement. We may simply fancy, like the blind horse moving in a circle round a mill, that we are making progress. Those who believe that they are not bound to obey laws which are repugnant to their conscience have only the remedy of passive resistance open to them. Any other must lead to disaster.

4

KEY-QUESTION : *How is passive resistance the weapon of the strong?*

Reader: From what you say, I deduce that passive resistance is a splendid weapon of the weak, but that, when they are strong, they may take up arms.

Editor: This is gross ignorance. Passive resistance, that is, soul-force, is matchless. It is superior to the force of arms. How, then, can it be considered only a weapon of the weak? Physical-force men are strangers to the courage that is requisite in a passive resister. Do you believe that a coward can ever disobey a law that he dislikes?

Extremists are considered to be advocates of brute-force. Why do they, then, talk about obeying laws? I do not blame them. They can say nothing else. When they succeed in driving out the English, and they themselves become governors, they will want you and me to obey their laws. And that is a fitting thing for their constitution. But a passive resister will say he will not obey a law that is against his conscience, even though he may be blown to pieces at the mouth of a cannon.

What do you think? Wherein is courage required—in blowing others to pieces from behind a cannon or with a smiling face to approach a cannon and to be blown to pieces? Who is the true warrior—he who keeps death always as a bosom-friend or he who controls the death of others? Believe me that a man devoid of courage and manhood can never be a passive resister.

This, however, I will admit: that even a man weak in body is capable of offering this resistance. One man can offer it just as well as millions. Both men and women can indulge in it. It does not require the training of an army; it needs no Jiu-jitsu. Control over the mind is alone necessary, and, when that is attained, man is free like the king of the forest, and his very glance withers the enemy.

Passive resistance is an all-sided sword; it can be used anyhow; it blesses him who uses it and him

against whom it is used. Without drawing a drop of blood, it produces far-reaching results. It never rusts, and cannot be stolen. Competition between passive resisters does not require a scabbard. It is strange indeed that you should consider such a weapon to be a weapon merely of the weak.

HOW MUCH IS ENOUGH

George Bernard Shaw

1

KEY-QUESTION : *Why is poverty a social evil?*

Such poverty as we have to-day in all our great cities degrades the poor, and infects with its degradation the whole neighbourhood in which they live. And whatever can degrade a neighbourhood can degrade a country and a continent and finally the whole civilised world, which is only a large neighbourhood. Its bad effects cannot be escaped by the rich. When poverty produces outbreaks of virulent infectious disease, as it always does sooner or later, the rich catch the disease and see their children die of it. When it produces crime and violence the rich go in fear of both, and are put to a good deal of expense to protect their person and property. When it produces bad manners and bad language the children of the rich pick them up no matter how carefully they are secluded; and such seclusion as they get does them more harm than good. The old notion that people can "keep themselves to themselves" and not be touched by what is happening to their neighbours, or even to people

who live a hundred miles off, is a most dangerous mistake. The saying that we are members one of another is not a mere pious formula to be repeated in church without any meaning; it is a literal truth; for though the rich end of the town can avoid living with the poor end, it cannot avoid dying with it when the plague comes.

Besides, as long as poverty remains possible we shall never be sure that it will not overtake ourselves. If we dig a pit for others we may fall into it; if we leave a precipice unfenced our children may fall over it when they are playing. We see the most innocent and respectable families falling into the unfenced pit of poverty everyday; and how do we know that it will not be our turn next?

2

KEY-QUESTION : *Why are the rich unhappy?*

Granted that people should not on any account be allowed to be poor, we have still to consider whether they should be allowed to be rich. When poverty is gone, shall we tolerate luxury and extravagance? This is a poser, because it is much easier to say what poverty is than what luxury is. When a woman is hungry, or ragged; or has not at least one properly furnished room all to herself to sleep in, then she is clearly suffering from poverty. When the infant mortality in one district is much greater

than in another, when the average age of death for fully grown persons in it falls far short of the scriptural threescore-and-ten, when the average weight of the children who survive is below that reached by well-fed and well-cared-for children, then you can say confidently that the people in that district are suffering from poverty. But suffering from riches is not so easily measured. That rich people do suffer a great deal is plain enough to anyone who has an intimate knowledge of their lives. They are so unhealthy that they are always running after cures and surgical operations of one sort or another. When they are not really ill they imagine they are. They are worried by their property, by their servants, by their poor relations, by their investments, by the need for keeping up their social position, and, when they have several children, by the impossibility of leaving these children enough to enable them to live as they have been brought up to live; for we must not forget that if a married couple with fifty thousand a year have five children, they can leave only ten thousand a year to each after bringing them up to live at the rate of fifty thousand, and launching them into the sort of society that lives at that rate, the result being that unless these children can make rich marriages they live beyond their incomes (not knowing how to live more cheaply) and are presently head-over-ears in

debt. This is how we meet everywhere with ladies and gentlemen who have no means of keeping up their position, and are therefore much more miserable than the common poor.

The general run of rich people do not know what to do with themselves; and the end of it is that they have to join a round of social duties and pleasures mostly manufactured by West End shopkeepers, and so tedious that at the end of a fashionable season the rich are more worn out than their servants and tradesmen. They may have no taste for sport; but they are forced by their social position to go to the great race meetings and ride to hounds. They may have no taste for music; but they have to go to the Opera and to the fashionable concerts. They may not dress as they please nor do what they please. Because they are rich they must do what all the other rich people are doing, there being nothing else for them to do except work which would immediately reduce them to the condition of ordinary people.

To escape this boredom, the able and energetic spirits go into Parliament or into the diplomatic service or into the army, or manage and develop their estates and investments instead of leaving them to solicitors and stockbrokers and agents, or explore unknown countries with great hardship and risk to themselves, with the result that their lives are not

different from the lives of the people who have to do these things for a living. Thus riches are thrown on them; and if it were not for the continual dread of falling into poverty which haunts us all at present, they would refuse to be bothered with much property. The only people who get any special satisfaction out of being richer than others are those who enjoy being idle, and like to fancy that they are better than their neighbours and be treated as if they were. But no country can afford to pamper snobbery. Laziness and vanity are not virtues to be encouraged; they are vices to be suppressed. Besides, the desire to be idle and lazy and able to order poor people about could not be satisfied, even if it were right to satisfy it, if there were no poor people and rich people, but simply people with enough and people with more than enough. And that brings up at last the knotty question, what is enough.

3

KEY-QUESTION : *How much is enough?*

In Shakespeare's famous play, King Lear and his daughters have an argument about this. His idea of enough is having a hundred knights to wait on him. His eldest daughter thinks that fifty would be enough. Her sister does not see what he wants with any knights at all when her servants can do

all he needs for him. Lear retorts that if she cuts life down to what cannot be done without, she had better throw away her fine clothes, as she would be warmer in a blanket. And to this she has no answer. Nobody can say what is enough. What is enough for a gipsy is not enough for a lady; and what is enough for one lady leaves another very discontented. When once you get above the poverty line there is no reason why you should stop there. With modern machinery we can produce much more than enough to feed, clothe, and house us decently. There is no end to the number of new things we can get into the habit of using, or to the improvements we can make in the things we already use. Our grand-mothers managed to get on without gas-cookers, electric-light, motor-cars, and telephones; but today these things are no longer curiosities and luxuries; they are matter-of-course necessities; and nobody who cannot afford them is considered well-off.

In the same way the standard of education and culture has arisen. Now-a-days⁹ a parlormaid as ignorant as Queen Victoria was when she came to throne would be classed as mentally defective. As Queen Victoria managed to get on very well in spite of her ignorance, it cannot be said that the knowledge in which the parlormaid has the advantage of her is a necessity of civilized life any more than a

telephone is; but civilized life and highly civilized life are different: what is enough for one is not enough for the other. Take a half-civilized girl into a house; and though she may be stronger and more willing and good natured than many highly civilized girls are, she will smash everything that will not stand the roughest handling. She will be unable to take or send written messages; and as to understanding or using such civilized contrivances as watches, baths, sewing machines, and electric heaters and sweepers, you will be fortunate if you can induce her to turn off a tap instead of leaving the water running. And your civilized maid who can be trusted with all these things would be like a bull in a china shop if she were let loose in the laboratories where highly trained scientific workers use machines and instruments of such delicacy that their movements are as invisible as that of the hour hands of our clocks, handling and controlling poisons and explosives of the most dangerous kind; or in the operating rooms where surgeons have to do things in which a slip of the hand might prove fatal.

Now it costs more to educate and train a laboratory worker than a housemaid, and more to train a housemaid than to catch a savage. What is enough in one case is not enough in another: Therefore to ask baldly how much is enough to live on is to ask an unanswerable question.

The only way out of this difficulty is to give everybody the same, which is the socialist solution of the distribution problem. But you may tell me that you are prepared to swallow this difficulty rather than swallow Socialism. Most of us begin like that. What converts us is the discovery of the terrible array of evils around us and dangers in front of us which we dare not ignore.

THE CULTURAL BACKGROUND OF INDIA

Jawaharlal Nehru

1

KEY-QUESTION : *Why did the Aryans consider the caste system necessary?*

The coming of the Aryans into India raised new problems—racial and political. The conquered race, the Dravidians, had a long background of civilization behind them, but there is little doubt that the Aryans considered themselves vastly superior to them and a wide gulf separated the two. Then there were also some backward aboriginal tribes, nomads or forest-dwellers. Out of this conflict and interaction of races gradually rose the caste system, which, in the course of succeeding centuries, was going to affect Indian life so profoundly. It was an attempt at the social organization of different races, a rationalization of the facts as they existed at the time. It brought degradation in its train afterwards, and it is still a burden and a curse. But we can hardly judge it from subsequent standards or later developments. It was in keeping with the spirit of the times and

some such grading took place in most of the ancient civilizations, though apparently China was free from it. There was a fourfold division in that other branch of the Aryans, the Iranians, during the Sassanian period, but it did not petrify into caste. Many of these old civilizations, including that of Greece, were entirely dependent on mass slavery. There was no such mass or large-scale labour slavery in India, although there were relatively small numbers of domestic slaves. Plato in his *Republic* refers to a division similar to that of the four principal castes. Medieval Catholicism knew this division also.

2

KEY-QUESTION : *How did the caste system originate in India?*

Caste began with a hard-and-fast division between Aryans and non-Aryans, the latter again being divided into the Dravidian races and the aboriginal tribes. The Aryans, to begin with, formed one class and there was hardly any specialization. The word 'Arya' comes from a root word meaning to till, and the Aryans as a whole were agriculturists and agriculture was considered a noble occupation. The tiller of the soil functioned also as priest, soldier or trader, and there was no privileged order of priests. The caste divi-

sions, originally intended to separate the Aryans from the non-Aryans, reacted on the Aryans themselves, and as division of functions and specialization increased, the new classes took the form of castes.

Thus at a time when it was customary for the conquerors to exterminate or enslave the conquered races, caste enabled a more peaceful solution which fitted in with the growing specialization of functions. Life was graded and out of the mass of agriculturists evolved the Vaishyas, the agriculturists, artisans and merchants; the Kshatriyas, or rulers and warriors; and the Brahmins, priests and thinkers who were supposed to guide policy and preserve and maintain the ideals of the nation. Below these three there were the Shudras or labourers and unskilled workers, other than the agriculturists. Among the indigenous tribes many were gradually assimilated and given a place at the bottom of the social scale, that is among the Shudras. This process of assimilation was a continuous one. These castes must have been in a fluid condition; rigidity came in much later. Probably the ruling class had always great latitude, and any person who by conquest or otherwise assumed power, could, if he so willed, join the hierarchy as a Kshatriya, and get the priests to manufacture an appropriate

genealogy connecting him with some ancient Aryan hero.

The word 'Arya' ceased to have any racial significance and came to mean 'noble', just as 'Anarya' meant ignoble and was usually applied to nomadic tribes, forest-dwellers, etc.

3

KEY-QUESTION: *How did the idea of the four stages of the individual's life originate?*

The Indian mind was extraordinarily analytical and had a passion for putting ideas and concepts, and even life's activities, into compartments. The Aryans not only divided society into four main groups but also divided the individual's life into four parts: the first part consisted of growth and adolescence, the student period of life, acquiring knowledge, developing self-discipline and self-control, continence; the second was that of the householder and man of the world; the third was that of the elder statesman, who had attained a certain poise and objectivity, and could devote himself to public work without the selfish desire to profit by it; and the last stage was that of the recluse, who lived a life largely cut off from the world's activities. In this way also they adjusted the two opposing tendencies

which often exist side by side in man—the acceptance of life in its fullness and the rejection of it.

4

KEY-QUESTION : *Why have the Brahmins enjoyed the highest respect?*

In India, as in China, learning and erudition have always stood high in public esteem, for learning was supposed to imply both superior knowledge and virtue. Before the learned man, the ruler and the warrior have always bowed. The old Indian theory was that those who were concerned with the exercise of power could not be completely objective. Their personal interests and inclinations would come into conflict with their public duties. Hence the task of determining values and the preservation of ethical standards was allotted to a class or group of thinkers who were freed from material cares and were, as far as possible, without obligations, so that they could consider life's problems in a spirit of detachment. This class of thinkers or philosophers was thus supposed to be at the top of the social structure, honoured and respected by all. The men of action, the rulers and warriors, came after them and, however powerful they might be, did not command the same respect. The possession of wealth was still less entitled to honour and

respect. The warrior class, though not at the top, held a high position, and not as in China, where it was looked upon with contempt.

This was the theory and, to some extent, it may be found elsewhere, as in Christendom in medieval Europe, when the Roman Church assumed the function of leadership in all spiritual, ethical and moral matters, and even in the general principles underlying the conduct of the State. In practice, Rome became intensely interested in temporal power and the princes of the Church were rulers in their own right. In India the Brahmin class, in addition to supplying the thinkers and the philosophers, became a powerful and entrenched priesthood, intent on preserving its vested interests. Yet this theory, in varying degrees, has influenced Indian life profoundly and the ideal has continued to be of a man full of learning and charity, essentially good, self-disciplined, and capable of sacrificing himself for the sake of others. The Brahmin class has shown all the vices of a privileged and entrenched class in the past and large numbers of Brahmins have possessed neither learning nor virtue. Yet they have largely retained the esteem of the public, not because of temporal power or possession of money, but because they have produced a remarkable succession of men of intelligence, and their record

of public service and personal sacrifice for the public good has been a notable one. The tradition was one of respecting learning and goodness in any individual who possessed them. There are innumerable examples of non-Brahmins, and even persons belonging to the depressed classes, being so respected and sometimes considered as saints. Official status and military power never commanded the same measure of respect, though they may have been feared.

Even today, in this money age, the influence of this tradition is marked and, because of it, Gandhi (who is not a Brahmin) can become supreme leader of India and move the hearts of millions without force or compulsion of official position or possession of money. Perhaps this is as good a test as any of a nation's cultural background and its conscious or subconscious objective; to what kind of a leader does it give its allegiance?

5

KEY-QUESTION : *What is the central idea of the old Indian civilization ?..*

The central idea of the old Indian civilization or Indo-Aryan culture, was that of *dharmā*, which was something much more than religion or creed. It was a conception of obligations,

of the discharge of one's duties to oneself and to others. Rights as such were not emphasized. That, to some extent, was the old outlook everywhere. It stands out in marked contrast with the modern assertion of rights of individuals, of groups, of nations.

Thus in these very early days we find the beginnings of the civilization and culture which were to flower so abundantly and richly in subsequent ages, and which have continued, in spite of many changes, to our own day. The basic ideals, the governing concepts were taking shape, and literature and philosophy, art and drama and all other activities of life were conditioned by these ideals and world-view. Also we see the seeds of that exclusiveness, touch-me-notism, which were to grow and grow till they became rigid, octopus-like, with their grip on everything—the caste system of modern times. Fashioned for a particular day, intended to stabilize the then organisation of society and give it strength and equilibrium, it developed into a prison for that social order and for the mind of man. Security was purchased in the long run at the cost of ultimate progress.

WESTERN EDUCATION IN INDIA

Dr. S. Radhakrishnan

I

KEY-QUESTION : *What should education prepare us for?*

I am concerned now not so much with the details of the Western system of education as with its general character and spirit. Two essential features leap to one's eyes, the scientific spirit and the democratic method. I do not propose to deal here with the contributions to scholarship and science made by the intellectuals of our country. The old conception that the college men live a life of their own and devote themselves exclusively to study and research, to thought and discussion has now changed. The function of a college is to produce not only men of high learning and scholarship but also those best fitted and trained for leadership of the community. I must warn my young friends that study and training are different from participation in the struggle. It is ruinous to their interests if they allow themselves to be carried away by their emotions and stampeded into immature political action in the precious years when they are to prepare themselves for the struggle of life.

2

KEY-QUESTION : *What is true scientific outlook?*

The superiority of the West is due to its intellectual integrity, the sincerity of its pursuit of truth. From the time of Socrates, the seeker of truth, down till to-day, Western mind, with rare exceptions, has been remarkably free from self-complacency, intellectual laziness and blind faith in ancient wisdom. It has never lost the sense of wonder, the eager curiosity to know and find out for oneself by observation and experiment, the truth of the near and the far. Science had made life easier for millions of men and women. Our educators tried to impart to us the scientific mind. The possession of the scientific spirit is not the same as the capacity to use scientific devices. We may be able to use the telephone and the wireless, the railways and the aeroplane, and yet be lacking in the scientific mind which is something organic and structural and not merely outward and decorative. The scientific spirit must be applied not only to the ordinary arrangement of life and leisure, to the distribution of the material goods, to the improvement of industry and agriculture, but also to the things which touch the mind and the morals of the community. Our scientific conscience must be shocked not only by the contrast of

fabulous wealth and grovelling poverty but also by those of intense holiness and diseased superstition. In our relations with one another, we have failed to apply scientific and social wisdom. This failure is writ large on our society. Social abuses like untouchability are tolerated simply because the spirit in us is suppressed by the force of custom. They are practised by otherwise kindly people who have ceased to feel and whose understanding is petrified by tradition. Tradition cannot ever supersede truth. What is manifestly wrong cannot become right by the mere force of custom and authority. Conscience cannot be silenced by scripture. We must clear our mind of the cobwebs which are found there.

There are some in our country who use scientific facts and theories to buttress their own pet prejudices. They argue that Mill was anticipated by Manu and aeroplanes were found in ancient India. They quote the latest researches of anthropologists and eugenists to defend the cruelties of caste. When passion and prejudice clothe themselves in the garb of scientific respectability, when they invent a pseudo-science to save themselves from true science, they become most dangerous. We must develop a scientific conscience, an intellectual sobriety and view matters involving

passionate emotions with dispassion. We must help the common people to build convictions which mob psychology and mass hysteria cannot touch. Young men trained in our colleges are called upon to engage in the crusade of intelligence against superstition in the hope that the truth shall make us free. Truth and freedom are one and the same and if our colleges and universities abandon the search for truth and the pursuit of freedom, if they fail to enrich the spirit of men in its best aspirations, they will become utterly soulless.

3

KEY-QUESTION : *What are the blessings of democracy and social justice?*

If the rule of reason in the region of thought is the aim of science, the rule of equality in the region of behaviour is the aim of democracy. Democracy is not a political arrangement or a form of government. It is a pattern of life, an active conviction which informs and inspires every thought, word and deed. Our present constitution of society induces in its more fortunate members far too great readiness to accept privilege as though it were inherent in the social order, as though it were normal and even proper and just. If we are sincere in our professions of democracy, we should not shut our eyes to the most obvious defects of the present social

order. A system which does not offer security and decent employment to multitudes of trained young men suffers from some fundamental vice. Society is in danger of splitting to pieces if the few who have the benefits of civilization are not willing to share them with the rest. No State is stable unless it procures for all its members the essentials of a good life. We acknowledge that health is better than disease, sufficiency better than poverty, shelter better than cold and exposure, ease of mind better than racking anxiety. It is our duty to obtain these essentials of civilized life for the mass of population to work for basic, economic justice for all, if necessary, by the imposition of higher taxes on incomes, land values and inheritance. There are basic industries for which the State offers bounties and there is no strong reason why their management should not be undertaken by the State itself. It will ensure the employment of Indians in the higher ranks as well as efficiency of management. If the instruments of production are owned by the community, the present owners may be paid reasonable compensation for their displacement. A revision of the land revenue system is urgently called for. While a democrat has nothing in common with the extremist who stands for free love, atheism and the dividing up of property all round, he has every sympathy for a peaceful attainment of a more equit-

able social order. But these ends must be attained by the method of democracy, which substitutes persuasion for force. The end is not to be reached by fierce revolutionary struggle. The method of democracy is opposed to the intolerance and bigotry which once upon a time beat men to death for religious heresies, and today in many parts of the world adopt the same drastic method in regard to unpalatable political opinions.

4

KEY-QUESTION : *What are the evils of a narrow outlook?*

In our country today, there are forces which are working against democracy. Religious labels possess political significance. Young men grow up in surroundings which encourage sectarian and communal prejudice. From their early days, they are trained to look upon clannishness and communalism as normal conditions of life. Petty local feelings are everywhere on the increase. A vulgar rampancy of provincial feeling is not known to be an offence against patriotism and humanity. Even those who pose as nationalists have an exalted idea of their duty to their own community and a crude sense of their duty to their fellow-men. Naturally, corruption and nepotism prevail in high places. In a competitive world, the country must have the services of the best brains at its command. Every

sincere democrat will strive hard to free the country from bondage to comunalism and slavery to sects. We must educate men for citizenship not in a Nazi or a Fascist State but in a liberal democratic State.

5

KEY-QUESTION : *Why did India lose her freedom?*

Scientific outlook and social idealism are transforming our political ambitions. If we press for self-government, it is not because we wish to see a few of our countrymen in high places, but because we desire to secure a decent life for the masses. If we wish to shake off political subjection, it is to end the suffering of our countrymen. Nationalist sentiment today is not confined to the intellectuals or the politically-minded classes. This great change is due to one personality.

From time to time in this imperfect world appear rare souls endowed with genius, who have the capacity to find out what is wrong, the ability to guide their generation, the courage to confront adverse forces and the faith to lead their nation to victory. Gandhi is one such. He was the first to point out that our political condition is not to be regarded in isolation. It is just the symptom of a disease from which the whole body politic is suffering. The affliction that is visited on us is the return for our common failure. We must give up the self-

satisfied and unworthy air of injured innocence. Our offences with regard to women and the low castes have been grave and we must submit to heavy penance. To use Robert Bridges's phrase, it is our "crowded uncleanness of soul" that is responsible for our backward condition. This requires to be overcome. We cannot build a new India unless we first rebuild ourselves. The immediate task confronting us is moral purgation, spiritual regeneration. It alone can bring about national rebirth and freedom.

THE LIFE OF GAUTAMA BUDDHA

H. G. Wells

1

KEY-QUESTION : *What was the social condition of India in the time of Gautam Buddha?*

The early history of India is still very obscure. Somewhere, perhaps about 2000 B.C., an Aryan speaking people came down from the north-west into India, either in one invasion or in a series of invasions, and was able to spread its language and traditions over most of north India. Its peculiar variety of Aryan speech was the Sanskrit. They found a brunet people with a more elaborate civilization and less vigour of will in possession of the country of the Indus and Ganges. But they do not seem to have mingled with the predecessors as freely as did the Greeks and Persians. They remained aloof. When the past of India becomes dimly visible to the historian, Indian society is already stratified into several layers, with a variable number of subdivisions, which do not eat together nor intermarry nor associate freely. And throughout history this stratification into *castes* continues. This makes the Indian population something different from the simple, freely interbreeding

European or Mongolian communities. It is really a community of communities.

2

KEY-QUESTION : *Why was Prince Siddhartha dissatisfied with his princely life?*

Siddhartha Gautam was the son of an aristocratic family which ruled a small district on the Himalayan slopes. He was married at nineteen to a beautiful cousin. He hunted and played and went about in his sunny world of gardens and groves and irrigated rice-fields. And it was amidst this life that a great discontent fell upon him. It was the unhappiness of a fine brain that seeks employment. He felt that the existence he was leading was not the reality of life, but a holiday—a holiday that had gone on too long.

The sense of disease and mortality, the insecurity and unsatisfactoriness of all happiness, descended upon the mind of Gautam. While he was in this mood he met one of those wandering ascetics who already existed in great numbers in India. These men lived under severe rules, spending much time in meditation and in religious discussion. They were supposed to be seeking some deeper reality in life, and a passionate desire to do likewise took possession of Gautama.

He was meditating upon this project, says the story, when the news was brought to him that his wife had been delivered of his first-born. "This is another tie to break," said Gautama.

He returned to the village amidst the rejoicings of his fellow clansmen. There was a great feast and a Nautch dance to celebrate the birth of this new tie, and in the night Gautama awoke in a great agony of spirit "like a man who is told that his house is on fire". He resolved to leave his unhappy aimless life forthwith. He went softly to the threshold of his wife's chamber, and saw her by the light of a little oil-lamp, sleeping sweetly, surrounded by flowers, with his infant son in her arms. He felt a great craving to take up the child in one first and last embrace before he departed, but the fear of waking his wife prevented him, and at last he turned away and went out into the bright Indian moonshine and mounted his horse and rode off into the world.

3

KEY-QUESTION : *What did Prince Siddhartha do to get enlightenment?*

Very far he rode that night, and in the morning he stopped outside the lands of his clan, and dismounted beside a sandy river. There he cut off his flowing locks with his sword, removed

all his ornaments and sent them and his horse and sword back to his house. Going on, he presently met a ragged man and exchanged clothes with him, and so having divested himself of all worldly entanglements he was free to pursue his search after wisdom. He made his way southward to a resort of hermits and teachers in a hilly spur of the Vindhya mountains. There lived a number of wise men in a warren of caves, going into the town for their simple supplies and imparting their knowledge by word of mouth to such as cared to come to them. Gautama became versed in all the metaphysics of his age but his acute intelligence was dissatisfied with the solutions offered him.

The Indian mind has always been disposed to believe that power and knowledge may be obtained by extreme asceticism, by fasting, sleeplessness, and self-torment, and these ideas Gautama now put to the test. He betook himself with five disciple-companions to the jungle and there he gave himself up to fasting and terrible penances. His fame spread "like the sound of a great bell hung in the canopy of the skies." But it brought him no sense of truth achieved. One day he was walking up and down, trying to think in spite of his enfeebled state. Suddenly he fell unconscious. When he recovered the pre-

posterousness of these semi-magical ways to wisdom was plain to him. He horrified his companions by demanding ordinary food and refusing to continue his mortifications. He had realised that whatever truth a man may reach is reached best by a nourished brain in a healthy body. Such a conception was absolutely foreign to the ideas of the land and age. His disciples deserted him, and went off in a melancholy state to Banaras. Gautama wandered alone.

When the mind grapples with a great and intricate problem, it makes its advances step by step, with but little realisation of the gains it has made, until suddenly, with an effect of abrupt illumination, it realizes its victory. So it happened to Gautama. He had seated himself under a great tree by the side of a river to eat, when the sense of clear vision came to him. It seemed to him that he saw life plain. He is said to have sat all day and all night in profound thought, and then he rose up to impart his vision to the world.

He went on to Banaras and there he sought out and won back his lost disciples to his new teaching. In the King's Deer Park at Banaras they built themselves huts and set up a sort of school to which came many who were seeking after wisdom.

4

KEY-QUESTION : *What is the gist of the Buddha's teachings?*

The starting point of his teaching was his own question as a fortunate young man, "Why am I not completely happy?" It was an introspective question. The Indian teacher did not forget Self, he concentrated upon Self and sought to destroy it. All suffering he taught was due to the greedy desires of the individual. Until man has conquered his personal cravings, his life is trouble and his end sorrow. There were three principal forms that the craving for life took and they were all evil. The first was the desire of the appetites, greed, and all forms of sensuousness, the second was the desire for a personal and egotistic immorality, the third was the craving for personal success, worldliness, avarice, and the like. All these forms of desire had to be overcome to escape from the distresses and chagrins of life. When they were overcome, when Self had vanished altogether, then serenity of soul, Nirvana, the highest good, was attained.

5

KEY-QUESTION : *How far did Buddhism prosper immediately after the Buddha's death?*

This was the gist of his teaching, a very subtle and metaphysical teaching indeed. It

was a teaching much beyond the understanding of even Gautama's immediate disciples, and it is no wonder that so soon as his personal influence was withdrawn it became corrupted and coarsened. There was a widespread belief in India at that time that at long intervals wisdom came to earth and was incarnate in some chosen person who was known as the Buddha. Gautama's disciples declared that he was a Buddha, the latest of the Buddhas, though there is no evidence that he himself ever accepted the title. Before he was well dead, a cycle of fantastic legends began to be woven about him. The human heart has always preferred a wonder story to a moral effort, and Gautama Buddha became very wonderful.

Yet there remained a substantial gain in the world. If Nirvana was too high and subtle for most men's imaginations, if the myth-making impulse in the race was too strong for the simple facts of Gautama's life, they could at least grasp something of the intention of what Gautama called the eight-fold way, the Aryan or Noble Path in life. In this there was an insistence upon mental uprightness, upon right aims and speech, right conduct and honest livelihood. There was a quickening of the conscience and an appeal to generous and self-forgetful ends.

THE DIFFERENCE BETWEEN ARTIST AND ARTISAN

Orison S. Marden

1

KEY-QUESTION : *What is the difference between the artist and the artisan ?*

When you finish a thing you ought to be able to say yourself: "There, I am willing to stand for that piece of work. It is not pretty well done; it is done as well as I can do it; done to a complete finish. I will stand for that. I am willing to be judged by it."

Never be satisfied with "fairly good," "pretty good," "good enough". Accept nothing short of your best. Put such quality into your work that anyone who comes across anything you have ever done will see character in it, individuality in it, your trade-mark of superiority upon it. Your reputation is your capital. You cannot afford to do a poor job, to let botched work or anything that is inferior go out of your hands. Every bit of your work, no matter how unimportant or trivial it may seem, should bear your

trade-mark of excellence; you should regard every task that goes through your hands, every piece of work you touch, as Tampion regarded every watch that went out of his shop. It must be the very best that human skill can produce.

It is just the little difference between the good and the best that makes the difference between the artist and the artisan. It is just the little touches after the average man would quit that make the master's fame.

Regard your work as Stradivarius regarded his violins, which he "made for eternity," and not one of which was ever known to come to pieces or to break. When a piece of work leaves your hand it should bear your recommendation, the hallmark of your character.

Stradivarius did not need any patent on his violins, for no other violin-maker would pay such a price for excellence as he paid; would take such pains to put his stamp of superiority upon his instruments. He was determined from the outset to make his name on a violin worth something, to make it a trade-mark which would protect the instrument the world over. His reputation was his patent: he needed no other. Every "Stradivarius" now in existence is worth from three to ten thousand dollars, or several times its weight in gold.

2

KEY-QUESTION : *What are the qualities that impress the employer?*

Think of the value such a reputation for thoroughness as that of Stradivarius or Tampion, such a passion to give quality to your work, would give you! There is nothing like being enamoured of accuracy, being grounded in thoroughness as a life-principle, always striving for excellence.

No other characteristic makes such a strong impression upon an employer as the habit of painstaking carefulness, of accuracy. He knows that if a youth puts his conscience into his work from principle, not from the standpoint of salary or what he can get for it, but because there is something in him which refuses to accept anything from himself but the best, that he is honest and made of good material.

I have known many instances where advancement hinged upon the little overplus of interest, of painstaking an employee put into his work, on his doing a little better than was expected of him. Employers are no fools. They do not say all they think, but they detect very quickly the earmarks of superiority. They keep their eye on the employee who has the stamp of excellence

upon him, who takes pains with his work, who does it to a finish. They know he has a future.

3

KEY-QUESTION : *In what does the secret of success lie ?*

John D. Rockefeller, Jr., says that the "secret of success is to do the common duty uncommonly well." The majority of young people do not see that the steps which led to the position above them are constructed, little by little, by the faithful performance of the common, humble, everyday duties of the position they are now filling. The thing which you are now doing will unlock or bar the door to promotion.

Many employees are looking for some great thing to happen that will give them an opportunity to show their mettle. "What can there be," they say to themselves, "in this dry routine, in doing these common, ordinary things, to help me along!" But it is the youth who sees a great opportunity hidden in just these simple services, who sees a very uncommon chance in a common situation, a humble position, who gets on in the world. It is doing things a little better than those about you do them; being a little neater, a little quicker, a little more accurate, a little more observant; it is ingenuity in finding new and more

progressive ways of doing old things; it is being a little more polite, a little more obliging, a little more tactful, a little more cheerful, optimistic, a little more energetic, helpful, than those about you that attracts the attention of your employer and other employers also.

Many a boy is marked for a higher position by his employer long before he is aware of it himself. It may be months, or it may be a year before the opening comes, but when it does come the one who has appreciated the infinite difference between "good" and "better," between "fairly good" and "excellent," between what others call "good" and the best that can be done, will be likely to get the place.

One of the earmarks of success is the desire to do things to a finish; to be as particular in doing small things as in doing big things. The boy who is going to succeed is not satisfied to do anything "pretty well," or to leave things half-finished. Nothing but completion to perfection will satisfy the demand in him for the best. It is those who have this imperative demand for the best in their natures, and who will accept nothing short of it, that hold the banners of progress, that set the standards, the ideals, for others.

4

KEY-QUESTION : *What is the value of insisting on the best in everything?*

One of the most successful men I know stamped his individuality upon everybody who knew him by this constant desire for the highest and the best in everything. No one could induce him to half-do a thing, or to accept an inferior article when a better was within his reach. Whether it was the quality and the style of his clothing, or of anything he bought, he would allow nothing about him which was not the best obtainable. Even when poor and trying to get a start for himself, when others patronised cheap restaurants and obtained rooms in cheap localities, he would have none of these things.

He believed that his success depended largely upon following high ideals, upon keeping himself up to quality, upon his making a good impression, and he would not have anything to do with cheap or shoddy things. He shrank from inferiority, and avoided it as he would poison, believing that it would taint his ideals, smirch his ambition, and lower his standards. No cheap, ill-printed books; no cheap, shoddy clothing; no cheap, poverty-stricken rooms for him. He had to have the best or nothing.

His acquaintances thought it was foolish and ruinous for him, when trying to establish himself in his profession, to spend his entire income in keeping up appearances or trying to keep in touch with the best people. He always considered that it was worth much, however, to be thrown with people of culture and refinement, people of means, because he expected they would be his patrons later in life. He believed that social success was imperative to his professional success, and for that reason he regarded his acquaintance with the better classes as of inestimable value. His subsequent career certainly seemed to vindicate his methods. Although he had a hard struggle at first, he has attained great distinction, and has been a marvel to his schoolmates and those who knew him in early life as a poor boy, and who laughed at the lofty standard which he set for himself.

The main value of this man's career is in its suggestion that we should allow nothing to enter the life that will deteriorate our ideals or lower our standard of quality. It teaches that keeping with the best, doing our best, insisting upon the best everywhere and always, will have a marked influence in elevating the life to the standard adopted.

If there is that in your nature which demands the best and will take nothing less; if you insist

on keeping up your standards in everything you do, you will achieve distinction in some line provided you have the persistence and determination to follow your ideal.

But if you are satisfied with the cheap and shoddy, the botched and slovenly, if you are not particular about quality in your work, or in your environment, or in your personal habits, then you must expect to take the second place, to fall back to the rear of the procession.

People who have accomplished work worthwhile have had a very high sense of the way to do things. They have not been content with mediocrity. They have not confined themselves to the beaten tracks; they have never been satisfied to do things just as others do them, but always a little better. They always pushed things that came to their hands a little higher up, a little farther on. It is this little higher up, this little farther on, that counts in the quality of life's work. It is the constant effort to be first-class in everything one attempts that conquers the heights of excellence.

SELF-CULTURE

Samuel Smiles

1

KEY-QUESTION : *Why is self education the best?*

"The best part of every man's education," said Sir Walter Scott, "is that which he gives to himself." The education received at school or college is but a beginning, and is valuable chiefly because it trains the mind and makes it accustomed to continuous application and study. That which is put into us by others is always far less ours than that which we acquire by our own efforts. Knowledge conquered by labour becomes a possession—a property entirely our own. Our own active effort is the essential thing; and no facilities, no books, no teachers, no amount of lessons learnt by rote, will enable us to do without it.

The best teachers have always emphasised the importance of self-culture, and of stimulating the student to gain knowledge by the exercise of his own

faculties. They have relied more upon *training* than upon *telling*, and tried to make their pupils active partners in the work of their own education, but not mere passive receivers of information. This was the spirit, in which Dr. Arnold, the great Head Master of Rugby, worked; he strove to teach his pupils to rely on themselves and develop their powers by their own active efforts, he himself merely guiding, directing, stimulating and encouraging them.

2

KEY-QUESTION : *How is hard work necessary in self-culture?*

Mental self-culture always means hard work and sustained application. It is as foolish to expect to acquire self-culture without labour as to look for a harvest where the seed has not been sown. The road into knowledge is free to all who will give the labour and study necessary; and there are no difficulties so great that the student of resolute purpose cannot overcome.

There is no want of desire on the part of most persons at this day to arrive at the results of self-culture, but there is a great aversion to pay the necessary price for it, namely, hard work. In education we invent labour-saving processes, seek short cuts to science, learn French and Latin "in twelve

lessons," or "without a master." We resemble the lady of fashion, who engaged a master to teach her a language on condition that he did not plague her with verbs and participles. We get our smattering of science in the same way; we learn chemistry by listening to a short course of lectures enlivened by experiments, and when we have inhaled laughing gas, seen water turned to red, and phosphorus burnt in oxygen, we have got our smattering, of which the most that can be said is that, though it may be better than nothing, it is yet good for nothing. Thus we often imagine we are being educated while we are only being amused.

But it will not do: all such labour-saving processes—indeed, all pretended methods of insinuating knowledge into the mind without study and labour—are delusive, and end only in disappointment. To be wise we must diligently apply ourselves, and use the same continuous application which our forefathers did; for labour is still, and ever will be, the price set upon everything which is valuable. We must be satisfied to work energetically with a purpose, and wait the results with patience. Buffon has even said of patience, that it is genius; the power of great men, in his opinion, consisting mainly in their power of continuous working and waiting. All progress, of the best kind, is slow; but to him who works faithfully and

in right spirit, be sure that the reward will be given in its own good time. We must continuously apply ourselves to right pursuits, and we cannot fail to advance steadily, though it may be unconsciously.

3

KEY-QUESTION : *What is the value of thoroughness and accuracy in self-culture ?*

Thoroughness and accuracy are two principal points to be aimed at in study. Francis Horner in laying down rules for the cultivation of his mind and character, placed great stress upon the habit of continuous application to one subject for the sake of mastering it thoroughly; confining himself, with this object, to but a few books, and resisting with the greatest firmness "every approach to a habit of desultory reading." The value of knowledge to any man certainly does not consist in its quantity, but mainly in the good uses to which he may apply it. Hence a little knowledge of an exact and perfect character is always found more valuable for practical purposes than any extent of superficial learning. We talk of "the *spread of knowledge*" in these days but I fear the knowledge is spread so widely, and in such thin layers, that it only serves to reveal the mass of ignorance lying beneath. Never perhaps

were books more extensively read, or less studied; and the number is rapidly increasing of those who know a little of everything but nothing well. Such readers have been likened to a certain sort of pocket-knife which some people carry about with them, which in addition to a common knife, contains a file, a chisel, a saw, a gimlet, a screw-driver and a pair of scissors, but all so small that the moment they are needed for use, they are found useless.

4

KEY-QUESTION : *Why should studies be directed to a definite aim?*

It is not quantity of study that one gets through, or the amount of reading, that makes a wiseman; but the suitableness of the study to the purpose for which it is pursued; the concentration of the mind for the time being upon the subject under consideration; and the habit of mental discipline. Abernethy was even of opinion that there was a point of saturation in his own mind, and that if he took into it something more than it could hold, it only had the effect of pushing something else out. Speaking of the study of medicine, he said, "If a man has a clear idea of what he desires to do, he will seldom fail in selecting the proper means of accomplishing it." The most profitable study is

that which is conducted with a definite and specific object—all observation, reflection, and reading being directed upon it for the time being. By thoroughly mastering any given branch of knowledge we render it much more available for use at any moment. Hence it is not enough merely to have books or to know where to read up for information as we want it. Practical wisdom, for the purposes of life, must be carried about with us, and be ready for use at call. It is not sufficient that we have a fund laid up at home, but not a farthing in the pocket; we must carry about with us a store of the current coin of knowledge ready for exchange on all occasions, else we are comparatively helpless when the opportunity for action occurs.

5

KEY-QUESTION : *What should be the aim of self-culture?*

It is not how much a man may know that is of so much importance, as the end and purpose for which he knows it. The object of knowledge should be to mature wisdom and improve character, to render us better, happier, and more useful, more benevolent, more energetic, and more efficient in the pursuit of every high purpose in life. We must ourselves *be* and *do*, and not rest satisfied merely

with reading and meditating over what other men have been and done. Our best light must be made life, and our best thought, action. The humblest and the least literate must train his sense of duty, and accustom himself to an orderly and a diligent life. Though talents are the gift of nature, the highest virtue may be acquired by men of the humblest abilities through careful self-discipline. At least we ought to be able to say, as Richter did, "I have made as much out of myself as could be made of the stuff, and no man should require more."

Self-respect is the noblest garment with which a man may clothe himself—the most elevating feeling with which the mind can be inspired. One of Pythagoras's wisest maxims, in his *Golden Verses*, is that in which he enjoins the pupil to "reverence himself". Borne up by this high idea, he will not defile his body by sensuality, nor his mind by servile thoughts. Self-respect, carried into daily life, will be found at the root of all the virtues—cleanliness, sobriety, chastity, morality, and religion. To think merely of oneself is to sink in one's own estimation as well as in the estimation of others. And as the thoughts are, so will the acts be. A man cannot live a high life who grovels in a moral sewer of his own thoughts. He cannot aspire if he looks down; if he will rise, he must look up. The very humblest may be sustained by the

proper indulgence of this feeling; and poverty itself may be lifted and lighted up by self-respect. It is truly a noble sight to see a poor man hold himself upright amidst all his temptations, and refuse to demean himself by low actions.

NATIONALISM IN INDIA

Ravindra Nath Tagore

1

KEY-QUESTION : *What are the dangers of materialism ?*

The ideals that strive to take form in social institutions have two objects. One is to regulate our passions and appetites for the harmonious development of man, and the other is to help him to cultivate disinterested love for his fellow-creatures. Therefore society is the expression of those moral and spiritual aspirations of man which belong to his higher nature.

Our food is creative, it builds our body; but not so wine, which stimulates. Our social ideals create the human world, but when our mind is diverted from them to greed of power then in that state of intoxication we live in a world of abnormality where our strength is not health and our liberty is not freedom. Therefore political freedom does not give us freedom when our mind is not free. An automobile does not create freedom of movement, because it is a mere machine. When I myself am free I can use the automobile for the purpose of my freedom.

We must never forget in the present day that those people who have got their political freedom are not necessarily free, they are merely powerful. The passions which are unbridled in them are creating huge organisations of slavery in the disguise of freedom. Those who have made the gain of money their highest end are unconsciously selling their life and soul to rich persons or to the combinations that represent money. Those who are enamoured of their political power and gloat over their extension of dominion over foreign races gradually surrender their own freedom and humanity to the organisations necessary for holding other peoples in slavery. In the so-called free countries the majorities of the people are not free, they are driven by the minority to a goal which is not even known to them. This becomes possible only because people do not acknowledge moral and spiritual freedoms their object. But the doom which is waiting to overtake them is as certain as death—for man's truth is moral truth and his emancipation is in the spiritual life.

2

KEY-QUESTION: *Why does India sorely need social freedom?*

The general opinion of the majority of the present-day nationalists in India is that we have

come to a final completeness in our social and spiritual ideals, the task of the constructive work of society having been done several thousand years before we were born, and that now we are free to employ all our activities in the political direction. We never dream of blaming our social inadequacy as the origin of our present helplessness, for we have accepted as the creed of our nationalism that this social system has been perfected for all time to come by our ancestors, who had the superhuman vision of all eternity and supernatural power for making infinite provision for future ages. Therefore, for all our miseries and shortcomings, we hold responsible the historical surprises that burst upon us from outside. This is the reason why we think that our one task is to build a political miracle of freedom upon the quicksand of social slavery. In fact, we want to dam up the true course of our own historical stream, and only borrow power from the sources of other peoples' history.

Those of us in India who have come under the delusion that mere political freedom will make us free have accepted their lessons from the West as the gospel truth and lost their faith in humanity. We must remember whatever weakness we cherish in our society will become the source of danger in politics. The same inertia which leads us to our idolatry of dead forms in social institutions will

create in our politics prison-houses with immovable walls. The narrowness of sympathy which makes it possible for us to impose upon a considerable portion of humanity the galling yoke of inferiority will assert itself in our politics in creating the tyranny of injustice.

When our nationalists talk about ideals they forget that the basis of nationalism is wanting. The very people who are upholding these ideals are themselves the most conservative in their social practice. Nationalists say, for example, look at Switzerland where, in spite of race differences, the peoples have solidified into a nation. Yet remember that in Switzerland the races can mingle, they can inter-marry, because they are of the same blood. In India there is no common birthright. And when we talk of Western Nationality we forget that the nations there do not have that physical repulsion, one for the other, that we have between different castes. Have we an instance in the whole world where a people who are not allowed to mingle their blood shed their blood for one another except by coercion or for mercenary purposes? And can we ever hope that these moral barriers against our race amalgamation will not stand in the way of our political unity?

Then again we must give full recognition to this fact that our social restrictions are still tyrannical.

nical, so much so as to make men cowards. If a man tells me he has heterodox ideas, but that he cannot follow them because he would be socially ostracized, I excuse him for having to live a life of untruth in order to live at all. The social habit of mind which impels us to make the life of our fellow-beings a burden to them where they differ from us even in such a thing as their choice of food is sure to persist in our political organisation and result in creating engines of coercion to crush every rational difference which is the sign of life. And tyranny will only add to the inevitable lies and hypocrisy in our political life. Is the mere name of freedom so valuable that we should be willing to sacrifice for its sake our moral freedom?

3

KEY-QUESTION : *Why does Tagore hate the commercial spirit?*

India has very little outlet for her industrial originality. I personally do not believe in the unwieldy organisations of the present day. The very fact that they are ugly shows that they are in discordance with the whole creation. The vast powers of nature do not reveal their truth in hideousness, but in beauty. Beauty is the signature which the Creator stamps upon his works when He is satisfied with them. All our products

that insolently ignore the laws of perfection and are unashamed in their display of ungainliness bear the perpetual weight of God's displeasure. So far as commerce lacks the dignity of grace it is untrue. Beauty and her twin brother Truth require leisure and self-control for their growth. But the greed of gain has no time or limit to its capaciousness. Its one object is to produce and consume. It has pity neither for beautiful nature nor for living human beings. It is ruthlessly ready without a moment's hesitation to crush beauty and life out of them, moulding them into money. It is this ugly vulgarity of commerce which brought upon it the censure of contempt in our earlier days, when men had leisure to have an unclouded vision of perfection in humanity. Men in those times were rightly ashamed of the instinct of mere money-making. But in this scientific age money, by its very abnormal bulk, has won its throne. And when from its eminence of piled up things it insults the higher instincts of man, banishing beauty and noble sentiments from its surroundings, we submit. For we in our meanness have accepted bribes from its hands and our imagination has grovelled in the dust before its immensity of flesh.

But its very unwieldiness and its endless complexities are its true signs of failure. The

true distinction of man from animals is in his power and worth which are inner and invisible. But the present-day commercial civilization of man is not only taking too much time and space but killing time and space. Its movements are violent, its noise is discordantly loud. It is its own damnation because it is trampling into distortion the humanity upon which it stands. It is strenuously turning out money at the cost of happiness. Man is reducing himself to his minimum in order to be able to make amplest room for his organizations. He is deriding his human sentiments into shame because they are apt to stand in the way of his machines.

4

KEY-QUESTION : *What is the curse of the commercial spirit ?*

This commercialism with its barbarity of ugly decorations is a terrible mission to all humanity, because it is setting up the ideal of power over that of perfection. It is making the cult of self-seeking exult in its naked shamelessness. Our nerves are more delicate than our muscles. Things that are the most precious in us are helpless as babes when we take away from them the careful protection which they claim from us for their very preciousness. Therefore, when the callous rudeness of power runs amuck in the broad-

way of humanity it scares away by its grossness the ideals which we have cherished with martyrdom of centuries.

The temptation which is fatal for the strong is still more so for the weak. And I do not welcome it in our Indian life, even though it be sent by the Lord of the Immortals. Let our life be simple in its outer aspect and rich in its inner gain. Let our civilization take its firm stand upon its basis of social co-operation and not upon that of economic exploitation and conflict. How to do it in the teeth of the drainage of our life-blood by the economic dragons is the task set before the thinkers of all oriental nations who have faith in the human soul. It is a sign of laziness and impotency to accept conditions imposed upon us by others who have other ideals than ours. We should actively try to adapt the world powers to guide our history to its own perfect end.

THE SECRET OF ABOUNDING HAPPINESS

James Allen

1

KEY-QUESTION : *Are riches necessary for happiness?*

Great is the thirst for happiness, and equally great is the lack of happiness. The majority of the poor long for riches, believing that their possessions would bring them supreme and lasting happiness.. Many who are rich, having gratified every desire and whim, suffer from ennui and repletion, and are farther from the possession of happiness even than the very poor. If we reflect upon this state of things, it will ultimately lead us to a knowledge of the all-important truth that happiness is not derived from mere outward possessions, nor misery from the lack of them; for if this were so, we should find the poor always miserable, and the rich always happy, whereas the reverse is frequently the case. Some of the most wretched people whom I have known were those who were surrounded with riches and luxury, while some of the brightest and happiest people I have met were possessed of only the barest necessities of life. Many men who have accumulated

riches have confessed that the selfish gratification which followed the acquisition of riches has robbed life of its sweetness, and that they were never so happy as when they were poor.

2

KEY-QUESTION : *How can happiness be secured?*

What then is happiness, and how is it to be secured? Is it a figment, a delusion, and is suffering alone perennial?

We shall find, after earnest observation and reflection, that all, except those who have entered the way of wisdom, believe that happiness is only to be obtained *by the gratification of desire*. It is this belief, rooted in the soil of ignorance, and continually watered by selfish cravings, that is the cause of all the misery in the world. And I do not limit the word *desire* to the grosser animal cravings; it extends to the higher psychic realm, where far more powerful, subtle, and insidious cravings hold in bondage the intellectual and refined, depriving them of all that beauty, harmony and purity of soul whose expression is happiness.

Most people will admit that selfishness is the cause of all the unhappiness in the world, but they fall under the soul-destroying delusion that it is somebody else's selfishness, and not their own.

When you are willing to admit that all your unhappiness is the result of your own selfishness you will not be far from the gates of Paradise; but so long as you are convinced that it is the selfishness of others that is robbing you of joy, so long will you remain a prisoner in your self-created purgatory.

3

KEY-QUESTION: *How is man himself the builder of his happiness and misery?*

Heaven and hell are inward states. Sink into self and all its gratifications, and you sink into hell; rise above self into that state of consciousness which is the utter denial and forgetfulness of self, and you enter heaven. Self is blind, without judgment, not possessed of true knowledge, and always leads to suffering. Correct perception, unbiassed judgment, and true knowledge belong only to the divine state, and only in so far as you realize this divine consciousness can you know what real happiness is. So long as you persist in selfishly seeking for your own personal happiness, so long will happiness elude you, and you will be sowing the seeds of wretchedness. In so far as you succeed in losing yourself in the service of others, in that measure will happiness come to you, and you will reap a harvest of bliss.

Cling to self, and you cling to sorrow; relin-

quish self, and you enter into peace. To seek selfishly is not only to lose happiness, but even that which we believe to be the source of happiness. See how the glutton is continually looking about for a new delicacy wherewith to stimulate his deadened appetite; and how, bloated, burdened, and diseased, scarcely any food at last is eaten with pleasure. Whereas, he who has mastered his appetite, and not only does not seek, but never thinks of gustatory pleasure, finds delight in the most frugal meal. The angel-form of happiness, which men, looking through the eyes of self, imagine they see in gratified desire, when clasped is always found to be the skeleton of misery. Truly, "He that seeketh his life shall lose it, and he that loseth his life shall find it".

4

KEY-QUESTION : *Why is self-forgetfulness necessary for happiness?*

Abiding happiness shall come to you when, ceasing to selfishly cling, you are willing to give up. When you are willing to lose unreservedly that impermanent thing which is so dear to you, and that which, whether you cling to it or not, will one day be snatched from you, then you will find that that which seemed to you like a painful loss, turns out to be a supreme gain. To give up

in order to gain, than this there is no greater delusion, nor no more prolific source of misery; but to be willing to yield up and to suffer loss, this is indeed the Way of Life.

How is it possible to find real happiness by centring ourselves in those things which, by their very nature, must pass away? Abiding and real happiness can only be found by centring ourselves in that which is permanent. Rise, therefore, above the clinging to and the craving for impermanent things, and you will then enter into a consciousness of the Eternal, and as, rising above self, and by growing more and more into the spirit of purity, self-sacrifice and universal Love, you become centred in that consciousness, you will realize that happiness which has no reaction, and which can never be taken from you.

The heart that has reached utter self-forgetfulness in its love for others has not only become possessed of the highest happiness, but has entered into immortality, for it has realized the Divine. Look back upon your life, and you will find that the moments of supremest happiness were those in which you uttered some word, or performed some act, of compassion or self-denying love.

Spiritually, happiness and harmony are synonymous. Harmony is one phase of the Great Law whose spiritual expression is love. All selfishness

is discord, and to be selfish is to be out of harmony with the Divine order. As we realize that all-embracing love which is the negation of self, we put ourselves in harmony with the divine music, the universal song, and that ineffable melody which is true happiness becomes our own.

5

KEY-QUESTION : *Why is there so much misery in the world when every body runs after happiness?*

Men and women are rushing hither and thither in the blind search for happiness, and cannot find it; nor ever will, until they recognize that happiness is already within them and round about them, filling the universe, and that they, in their selfish searching, are shutting themselves out from it.

Sacrifice the personal and transient, and you rise at once into the impersonal and permanent. Give up that narrow cramped self that seeks to render all things subservient to its own petty interests, and you will enter into the company of the angels, into the very heart and essence of universal Love. Forget yourself entirely in the sorrows of others and in ministering to others, and divine happiness will emancipate you from all sorrow and suffering. "Taking the first step with a good thought, the second with a good word, and the

third with a good deed, I entered Paradise". And you also may enter into Paradise by pursuing the same course. It is not beyond, it is here. It is realized only by the unselfish. It is known in its fulness only to the pure in heart.

6

KEY-QUESTION : *What is unselfish love?*

If you have not realized this unbounded happiness you may begin to actualise it by ever holding before you the lofty ideal of unselfish love, and aspiring towards it. Aspiration or prayer is desire turned upward. It is the soul turning towards its Divine source, where alone permanent satisfaction can be found. By aspiration the destructive forces of desire are transmuted into divine all-preserving energy. To aspire is to make an effort to shake off the trammels of desire, it is the prodigal made wise by loneliness and suffering, returning to his Father's mansion.

As you rise above the sordid self; as you break, one after another, the chains that bind you, will you realize the joy of giving, as distinguished from the misery of grasping—giving of your substance; giving of your intellect; giving of the love and light that is growing within you. You will then under-

stand that it is indeed "more blessed to give than to receive". But the giving must be *of the heart* without any taint of self, without desire for reward. The gift of pure love is always attended with bliss. If, after you have given, you are wounded because you are not thanked or flattered, or your name put in the paper, know then that your gift was prompted by vanity and not by love, and you were merely giving in order to get; were not really giving but grasping.

Lose yourself in the welfare of others; forget yourself in all that you do; this is the secret of abounding happiness. Ever be on the watch to guard against selfishness and learn faithfully the divine lessons of inward sacrifice; so shall you climb the highest heights of happiness and shall remain in the never-clouded sunshine of universal joy, clothed in the shining garment of immortality.

PLURALITY OF WORLDS

A. S. Eddington

I

KEY-QUESTION : *What limits our guess about the habitability of other planets?*

I will here put together the present astronomical evidence as to the habitability of other worlds. The popular idea that an answer to this question is one of the main aims of the study of celestial objects is rather disconcerting to the astronomer. Anything that he has to contribute is of the nature of fragmentary hints picked up in the course of investigations with more practicable and commonplace purposes. Nevertheless, the mind is irresistibly drawn to play with the thought that somewhere in the universe there may be other beings "a little lower than the angels" whom Man may regard as his equals—or perhaps his superiors.

It is idle to guess the forms of life in conditions differing from those of our planet. If I have rightly understood the view of palaeontologists, mammalian life is the third terrestrial dynasty—Nature's third attempt to evolve an order of life sufficiently flexible to changing conditions and fitted to dominate the earth. Minor details in the balance of

circumstances must greatly affect the possibility of life and the type of organism destined to prevail. Some critical branch-point in the course of evolution must be negotiated before life can rise to the level of consciousness. All this is remote from the astronomer's line of study. To avoid endless conjecture, I shall assume that the required conditions of habitability are not unlike those on the earth and that if such conditions obtain life will automatically make its appearance.

2

KEY-QUESTION : *What kind of life is conjectured to be possible on Venus?*

We survey first the planets of the solar system; of these only Venus and Mars seem at all eligible. Venus, so far as we know, would be well adapted for life similar to ours. It is about the same size as the earth, nearer the sun but probably not warmer, and it possesses an atmosphere of satisfactory density. Spectroscopic observation has unexpectedly failed to give any satisfactory density, and thus suggests a doubt as to whether free oxygen exists on the planet; but at present we hesitate to draw so definite an inference. If transplanted to Venus, we might perhaps continue to live without much derangement of habit—except that I personally would have to find a new profession, since Venus is not a good place for

astronomers. It is completely covered with cloud or mist. For this reason no definite surface markings can be made out, and it is still uncertain how fast it rotates on its axis and in which direction the axis lies. One curious theory may be mentioned though it should perhaps not be taken too seriously. It is thought by some that the great cavity occupied by the Pacific Ocean is a scar left by the moon when it was first disrupted from the earth. Evidently this cavity fulfils an important function in draining away superfluous water and if it were filled up practically all the continental area would be submerged. Thus indirectly the existence of dry land is bound up with the existence of the moon. But Venus has no moon, and since it seems to be similar to the earth in other respects, it may perhaps be inferred that it is a world which is all ocean—where fishes are supreme. The suggestion at any rate serves to remind us that the destinies of organic life may be determined by what are at first sight irrelevant accidents.

The sun is an ordinary star and the earth is an ordinary planet, but the moon is not an ordinary satellite. No other known satellite is anything like so large in proportion to the planet which it attends. The moon contains about $1/80$ part of the mass of earth, which seems a small ratio; but it is abnormally great compared with other satellites. The next highest ratio is found in the system of Saturn,

whose largest satellite, Titan, has $1/4000$ of the planet's mass. Very special circumstances must have occurred in the history of the earth to have led to the breaking away of so unusual a fraction of the mass. The explanation proposed by Sir George Darwin, which is still regarded as most probable, is that a resonance in period occurred between the solar tides and the natural free period of vibration of the globe of the earth. The tidal deformation of the earth thus grew to large amplitude ending in a cataclysm which separated the great lump of material that formed the moon. Other planets escaped this dangerous coincidence of period, and their satellites separated by mere normal development. If ever I meet a being who has lived in another world, I feel very humble in most respects, but I expect to be able to boast a little about the moon.

3

KEY-QUESTION : *What are the grounds for believing that life exists on Mars?*

Mars is the only planet whose solid surface can be seen and studied and it tempts us to consider the possibility of life in more detail. Its smaller size leads to considerably different conditions; but the two essentials, air and water, are both present though scanty. The Martian atmosphere is thinner than

our own but it is perhaps adequate. It has been proved to contain oxygen. There is no ocean; the surface markings represent, not sea and land, but red desert and darker ground which is perhaps moist and fertile. A conspicuous feature is the white cap covering the pole, which is clearly a deposit of snow; it must be quite shallow since it melts away completely in the summer. Photographs show from time to time indubitable clouds which blot out temporarily large areas of surface detail; clear weather, however, is more usual. The air, if cloudless, is slightly hazy. W. H. Wright has shown this very convincingly by comparing photographs taken with light of different wave-lengths. Light of short wave-length is much scattered by haze and accordingly the ordinary photographs are disappointingly blurry. Much sharper surface-detail is shown when visual yellow light is employed (a yellow screen being commonly used to adapt visual telescopes for photography) being of longer wave-length, the visual rays penetrate the haze more easily.

Still clearer detail is obtained by photographing with the long infra-red waves.

Great attention has lately been paid to the determination of the temperature of the surface of Mars; it is possible to find this by direct measurement of the heat radiated to us from different parts of the surface. The results, though in many res-

pects informative, are scarcely accurate and accordant enough to give a definite idea of the climatology. Naturally the temperature varies a great deal between day and night and in different latitudes; but on the average the conditions are decidedly chilly. Even at the equator the temperature falls below freezing-point at sun-set. If we accepted the present determinations as definitive, we should have some doubt as to whether life could endure the conditions.

In one of Huxley's Essays there occurs the passage "Until human life is longer and the duties of the present press less heavily I do not think that wise men will occupy themselves with Jovian or Martian natural history." Today it would seem that Martian natural history is not altogether beyond the limits of serious science.

At least the surface of Mars shows a seasonal change such as we might well imagine the forest-clad earth would show to an outside onlooker. This seasonal change of appearance is very conspicuous to the attentive observer. As the spring in one hemisphere advances (I mean, of course, the Martian spring), the darker areas, which are at first few and faint, extend and deepen in contrast. The same regions darken year after year at nearly the same date in the Martian calendar. It may be that there is an inorganic explanation; the spring rains

moisten the surface and change its colour. But it is perhaps unlikely that there is enough rain to bring about this change as a direct effect. It is easier to believe that we are witnessing the annual awakening of vegetation so familiar on our own planet.

The existence of oxygen in the Martian atmosphere supplies another argument in support of the existence of vegetable life. Oxygen combines freely with many elements, and the rocks in the earth's crust are thirsty for oxygen. They would in course of time bring about its complete disappearance from the air, were it not that the vegetation extracts it from the soil and sets it free again. If oxygen in the terrestrial atmosphere is maintained in this way, it would seem reasonable to assume that vegetable life is required to play the same part on Mars. Taking this in conjunction with the evidence of the seasonal changes of appearance, a rather strong case for the existence of vegetation seems to have been made out.

If vegetable life must be admitted, can we exclude animal life? I have come to the end of the astronomical data and can take no responsibility for anything further that you may infer. It is true that the late Prof. Lowell argued that certain more or less straight markings on the planet represent an artificial irrigation system and the signs of an advanced civilisation; but this theory has not, I think, won

much support. In justice to the author of this speculation it should be said that his own work and that of his observatory have made a magnificent contribution to our knowledge of Mars; but few would follow him all the way on the most picturesque side of his conclusions. Finally, we may stress one point. Mars has every appearance of being a planet long past its prime; and it is in any case improbable that two planets differing so much as Mars and the Earth would be in the Zenith of biological development contemporaneously.



NOTES

PASSIVE RESISTANCE

Mahatma Gandhi, Mohan Das Karam Chand (1869-1948) was born at Porbandar in Kathiawar. When he was seven years of age, his father, the Dewan of the ruler of Porbandar, fell from the prince's favour, retired from the court and settled in Rajkot where the young Gandhi matriculated at the age of seventeen. He was, as he admitted later, neither brilliant nor even clever at school; but he adhered to truth which was to become in his later years the sheet-anchor of his service of humanity. His visit to England to qualify for the bar, his return to India and Rajkot where he practised not very lucratively for two years, his visit to South Africa and his championship of the cause of Indian settlers who were persecuted by the Government are well-known to every Indian. Equally well-known is his return to India in 1915 when on the death of Gokhale he took up the leadership of the Indian National Congress and through it of India and led the country to freedom.

Every body rejoiced at the advent of freedom but to Gandhiji the mutilated freedom called for mourning rather than rejoicing. The partition of the country and the fearful bloodshed and uprooting of millions which it brought in its train were bad in themselves but they were terrible as symptoms of an inward disease. He would not mind giving away part of the land. All his life he had believed in giving rather than grabbing. But what pained him was that his lessons of a life-time had been lost upon an unbelieving people. With a spirit that knew no defeat he continued his war of love against hate till he received the fateful bullet at the prayer meeting in Delhi.

The present piece has been taken from *Hind Swaraj or Indian Home Rule*, a selection of Mahatma Gandhi's articles, elucidating his theories of non-violence and passive resistance. To the materialist historian the force of passive resistance may be invisible but to Gandhiji it is

as obvious as two and two making four. The victory won by brute-force soon comes to nothing for it is destroyed by hate of which it is the product, whereas passive resistance leads to a lasting victory because it thrives on love. The passive resister undergoes personal suffering, opposes unjust laws and hurls defiance in the face of opposition for he is afraid of God alone. The weapon that he wields is not for the weak because its use needs soul-force which is infinitely stronger than the might of arms. The passive resister must subject himself to a harsh discipline before he can wield his weapon with success.

"Of religion....we are alive—Translation of Tulsi Das's famous couplet—

दया धर्म को मूल है, पाप मूल अभिमान ।

तुलसी दया न छाड़िये, जब लग घट में प्राण ॥

Gujarati equivalent—"It so happened"—The Gujarati word for history is the same as the Sanskrit word इतिहास which means it so happened.

natives of Australia—Towards the end of the 18th century Australia became a British Colony for transported convicts. Gradually many colonies of settlers came into existence and the native population was routed.

Those that wield....the sword—An adaptation from the Bible : He that Killeth with the sword must be killed with the sword. Rev. xiii—10.

extremists—violent revolutionaries.

jiu-jitsu—(also ju jutsu)—Japanese art of wrestling.

king of the forest—the lion.

It blesses.....it is used—reminiscent of Shakespeare :

The quality of mercy is not strain'd,

It droppeth as the gentle rain from heaven

Upon the place beneath : it is twice bless'd,

It blesseth him that gives, and him that takes.

Mer. of Venice.

It never rusts....stolen—reminiscent of :

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयत्यापो न शोषयति मारुतः ॥

—Gita ii. 23.

“Weapons do not cleave this self; fire does not burn him; waters do not make him wet; nor does the wind make him dry.”

HOW MUCH IS ENOUGH

George Bernard Shaw (1856–1949), the famous playwright, social thinker, art critic and Nobel Laureate, has been one of the most interesting writers of his country. Born in Dublin, he had an English descent. After various occupations, he turned towards journalism and literature. He started his literary career, which ran to more than half a century, with novels which met with little success. As a socialist, he took an active part in what is known as the Fabian movement and wrote several tracts, the most outstanding of them being *The Intelligent Woman's Guide to Socialism, Capitalism Etc.*, which was published in 1927 and from which the present piece has been taken. A keen intellectual, he discovered the rot in the established customs of society and sought to explode them. His plays which run to about two dozen show the hollowness of many conventional virtues which mankind has been following blindly. Written to this end, they are what are known as Dramas of Ideas, which means that they are clever debates in the form of dialogue and have little human appeal. Such plays must obviously be dull to read or to see; but they are not so, because their brilliant satire, wit and humour make them interesting. Some of his well-known plays are *Widowers' Houses, Arms And The Man, Candida, The Man of Destiny, Caesar And Cleopatra, Man And Superman, The Doctor's Dilemma, and Back To Methuselah*.

In the present piece, Shaw deals with the difficult problem of the distribution of wealth and shows, with a

persuasiveness, which is indeed compelling, how poverty is bad not only for the poor but also for the rich whom the poor infect with the terrible results of their poverty, how riches make the rich more miserable than the poor are, how it is difficult to assess what is enough for each individual, and how the only solution to this knotty problem is to divide wealth equally.

poser—difficult question.

scriptural three-score-and-ten—seventy years: the reference is: "The days of our years are three-score years and ten" *Psalms xc 10*.

head over ears—completely.

West End shopkeepers—shop-keepers of the western part of London where the rich live and where fashionable shops are housed.

ride to hounds—go hunting with hounds.

opera—musical drama.

concerts—a musical entertainment.

Queen Victoria—She did not receive any formal education. Her only teachers were her mother and her governess Fraülein Lehzen who taught her mostly religion.

THE CULTURAL BACKGROUND OF INDIA

Pandit Jawaharlal Nehru has been for more than a quarter of a century the Idol of the Nation. Born at Allahabad in the year 1889, he was educated at Harrow and Cambridge. Soon after his return to India, he plunged into the struggle for the motherland's freedom and fought the Imperialist might of England to a triumphant end, and this with a faith and devotion that never wavered. As the first Prime Minister of India, he has not only been working ceaselessly to rebuild the shattered economy of the country

but has also raised the country's international stature so that the world today hears her voice and respects it.

Pandit Nehru is also a writer of remarkable merit. As a master of English prose, he commands a style which is at once familiar and graceful. He has the gift to say the most difficult things in a simple but beautiful language. His main works are *Autobiography*, *Glimpses of World History*, and *Discovery of India*. It is from this last that the present piece has been taken.

In the present piece, Pandit Nehru has traced the origin of the caste system in India and shown its parallels in other parts of the world—notably in Europe where there was some sort of a caste system in the ancient and the mediaeval times. In India, the caste system began in the shape of a distinction between the Aryans, the conquerors, and the Dravidians, the conquered. Then emerged the four castes which were based on the division of labour. Even when these castes became hereditary and rigid, genius in India was recognized irrespective of the caste to which it belonged. Had it not been so, the higher castes would not have permitted themselves to accept the leadership of Gandhi who was a *banya* by caste.

Aryans....superior to them—The Aryans felt superior to the Dravidians because they were physically stronger, more vigorous and better warriors than they.

nomads—Nomads are wandering tribes without settled homes.

It was an attempt....at the time—The caste system arose from the need of giving to each race its proper place in the Indian society.

Iranian—Persian.

Sassanian period—the period from 226 A.D. to 641 A.D. when the Sassanid dynasty ruled in Persia. The founder of the dynasty was Sassan. Hence the name.

It did not petrify into caste—It did not end in a rigid caste system.

Plato—Plato (427 B.C.—347 B.C.), was a famous Greck philosopher. In his famous book (*The Republic*) he divides the citizens of the state into four classes—(1) the guardian class, (2) the ruling class, (3) the class of artisans, agriculturists and merchants, (4) the slaves.

indigenous tribes—The uncivilised tribes that had been living in India together with the Dravidians but distinct from them.

in a fluid condition—The castes were not rigid in the beginning. Change from one caste to another was possible.

hieratarchy—the scale of castes in which the Brahmins occupied the highest place.

adolescence—the period of life between childhood and youth.

poise and objectivity—balance of mind and the habit of seeing things as they are without being influenced by self-interest.

recluse—Sanyasi.

objective—free from self-interest.

values—ideals.

the preservation of ethical standards—maintaining moral standards.

obligations—responsibilities. The idea is that those who were expected to think for the society were kept free from worldly cares.

temporal power—political power. The Pope was not only the religious head but also the political head of the holy Roman Empire.

entrenched priesthood—firmly established class of priests.

Intent....interest—The idea is that the Brahmins were determined to keep the power which they had gained. *to give allegiance*—to be loyal, to follow.

exclusiveness and touch-me-notism—the tendency of each caste to remain separate and distinct from the rest.

octopus-like—An octopus is an animal with eight arms so that whatever it catches comes firmly within its grasp. We call a thing octopus-like when it has its hold on everything.

equilibrium—balance.

WESTERN EDUCATION IN INDIA

Sir S. Radhakrishnan (1880—), the famous Indian philosopher, is at present Vice-President of India. Educated at Madras Christian College, he adorned for over thirty years the chair of philosophy at a number of Indian universities and established a reputation as a scholar and exponent of metaphysical thought. His learning, at once wide and deep, was recognised abroad when he was appointed Upton Lecturer in comparative religion at Manchester College, Oxford and then Spalding Professor of Eastern Religions and Ethics—posts at which his genius shone forth in unremitting lustre and raised his fame to the international level. His lectures at Oxford, particularly the Hibbert Lectures which he delivered in 1929-30, were the most largely attended and the most widely appreciated within living memory. The British Government conferred upon him the title of Knight Bachelor, a rare honour for a scholar. In 1939 he became the Vice-Chancellor of the Banaras Hindu University and was re-elected successively till he relinquished the post in 1949. He was appointed the Chairman of the University Education Commission and was mainly instrumental in bringing out what is considered to be a monumental report on the reorganisation of university education and research in free India. He is

the author of a number of philosophical works some of which are *Indian Philosophy*, *Reign of Religion in Contemporary Philosophy*, *Hindu View of Life* and *An Idealist View of Life*.

The present piece which has been taken from his *Freedom and Culture* was his address at the Jubilee celebration of Morris College, Nagpur. In it he draws the attention of the educated youth of the country towards the scientific spirit and the democratic method which are the gifts of the Western education to India. He shows the superiority of the West which has since the time of Socrates pursued truth in the light of reason and deplors that we in India have been willing victims of superstition, tolerating evil customs on the score of tradition. He is unhappy to find that even today we defend evils like untouchability, unjust distribution of wealth and denial of an equal status to women merely on the ground that they are "good old customs". Our intellectual laziness, he detects, has led to the narrowing of the mind and hampered our national growth. His advice to the young men of the country is to develop the habit of putting their beliefs to the test of reason and to give over narrow-minded ideologies which cost India her freedom in the past and which are hindering her progress today.

a life of their own—a life given completely to study and learning.

carried away by emotions—influenced by their feelings.

struggle of life—serious business of adult life.

stampeded into immature political action—hurried into practical politics while their minds are not yet fully prepared for the same.

Socrates—A Greek philosopher and teacher who lived in the 5th century B.C. He was very quick to discover fallacies in an argument and delighted in exposing the humbugs of his time. Consequently he made many enemies. He was condemned by his own

people to drink poison on a false charge of atheism and corrupting the youth.

Self-complacency—the attitude that what one knows is correct and adequate.

observation and experiment—methods employed by physical sciences. Observation of facts in controlled circumstances is experiment.

organic and structural—an essential attribute of something; part and parcel of something.

our scientific conscience....diseased superstition—A really scientific temperament will be as much pained to see the highly moral life on one side and harmful blind faith on the other as it is pained to see the contrast of immeasurable riches and grinding poverty.

petrified by tradition—hardened by custom. The idea is that even those who have kind hearts follow cruel customs by sheer force of tradition.

petrified....revelation—follow blind beliefs which, they assert, are the gifts of divine Knowledge and as such need not be proved.

to buttress—to support.

Mill—John Stuart (1896-73), was a writer on economic, political, sociological and philosophical subjects.

Manu—the famous Hindu law-giver.

anthropologists—scientists who study man from the point of view of racial and cultural differences.

eugenists—scientists who study methods calculated to produce better types of human off-spring.

pseudo-science—false science which has the appearance of science but lacks its essential attributes.

scientific conscience—a frame of mind that insists upon intellectual honesty and refuses to be misled by personal interests and prejudices in the search for truth.

intellectual sobriety—gravity of mind which is not disturbed by passions or emotions.

mob psychology and mass hysteria—irrational and wild behaviour of groups of people.

crusade—holy war.

if the rule.....democracy—Scientific outlook consists in believing only what satisfies reason; democracy demands an attitude of equality towards others.

bounties—subsidies; grants given by the government to manufacturers for encouraging industries.

bigotry—blind and unreasonable sticking to a view or opinion which leads to narrow-mindedness and intolerance of others.

heresies—opinions which are against accepted doctrines. There was a time when people were persecuted for going against established religious tradition, e.g., Galileo suffered long imprisonment for holding that the earth revolved round the sun.

rampancy—prevalence.

Nazi or a Fascist state—Hitler and Mussoolini were sponsors of a policy of narrow nationalism in Germany and Italy respectively, which stood for national socialism at home and imperialism abroad. It was called Nazism in Germany and Fascism in Italy.

from time to time....to victory—reminiscent of—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ।

Robert Bridges—(1844–1930), the famous English poet who was made Poet Laureate in 1913.

THE LIFE OF BUDDHA

H. G. Wells (1866–1946) has been one of the most talented and versatile writers of the present century. He was a scientist, a thinker, an essayist, a novelist, a short-story writer and last but not least the pioneer of scientific romances and it is to these last that he chiefly owes his literary fame. As a historian he wrote two books—one, *A Short History of The World* and the other, a bigger work, *An Outline History of the World*. The present piece has been taken from the former book.

In the piece culled for this Selection, Wells tells us how Buddha's sensitive mind was touched to the quick at the sight of the suffering, disease, and death that engulfed mankind, how he renounced princely comforts to seek a solution to the problem of human misery, and how after following the paths of knowledge, asceticism and contemplation he got enlightenment.

brunet people—the Dravidians who were dark in complexion.

stratified....layers—rigidly divided into castes.

interbreeding...communities—Europeans and Mongolians intermarry among themselves unlike Indians who marry in their own respective castes.

divided....entanglements—Freed himself from the last traces of worldly possessions which attract men towards the material world.

asceticism—the doctrine that true knowledge and wisdom come by torturing the body. So it means extreme penance or *tapasya*.

preposterousness—absurdity.

mortification—torments of the body, asceticism.

abrupt illuminations—sudden enlightenment. When we have some difficult problems to solve, we think and think but the solution does not come. Then it comes suddenly and we think that it is the result of the effort of the last few moments and the thinking which went before was a waste of time. But in fact the mind progresses towards the solution the moment it begins to think on the problem and the solution, when it comes, is the total result of the entire effort.

introspective question—Introspection is the analysis of one's own thoughts and feelings. When one thinks on the problem of happiness one can do so only by analysing one's own thoughts and feelings, i.e. by introspection.

egotistic immortality—The Buddha thought that the desire to become immortal was a form of selfishness and therefore bad.

distresses and chagrins—troubles and disappointments.

myth—making impulse—the tendency to invent imaginary stories of wonderful deeds about a person with the intention of raising him to the level of the gods.

eight-fold way, the Aryan or the Noble Path—According to the Buddha life was governed by the Moral Law and man could become happy by following it. This could be done by following a disciplined path which meant a life of—*Right Doctrine, Right Purpose, Right Discourse, Right Behaviour, Right Purity, Right Thought, Right Loneliness, and Right Repture.*

quickenings of the conscience—awakening of the moral feeling.

THE DIFFERENCE BETWEEN ARTIST AND ARTISAN

Orison Swett Marden is a modern writer who has written several popular books, the most famous of which are: *Do It To A Finish*, *He Can Who Thinks He can*, and *Every Man A King*. In all these books, the writer has laid particular stress on the diligent pursuit of the qualities which make for the development of personality and success in life.

In the present piece which has been taken from *Do It To A Finish*, the writer has particularly emphasised the qualities of accuracy and perfection in work without which it is impossible to make one's mark in life.

nothing short of your best—not less than what you can do.

The idea is that when you do a thing put your whole effort into it.

trade-mark of superiority—the quality of work which raises it above similar work which is not so well done.

at stake—in danger.

botched—defective.

Stradivarius (1644—1737)—Italian violin-maker who brought the craft of violin-making to its highest pitch of perfection.

patent—Patent is the sole right of making and selling an article. Stradivarius did not need such a right because he knew that others could not make such excellent violins as he did.

"Stradivarius"—A violin made by Stradivarius.

enamoured of accuracy—lovers of perfection.

being grounded...life principle—making it an ideal of life to be complete in everything.

hinged upon—depended upon.

the little overplus of interest—the little additional interest which a good worker takes and an average one does not.

John D. Rockefeller (Jr.)—Born in 1874, is a great American capitalist. He was at first his father's assistant in the management of enterprises especially philanthropic in nature which the latter had developed.

mettle—power.

cheap or shoddy things—things of inferior quality.

to vindicate his methods—to prove that what he did was right.

SELF-CULTURE

Samuel Smiles (1812–1904) started life as a medical practitioner, but his heart was not at the profession and he gave it up for literature and journalism. For some time the editor of *The Leeds Times*, he began his literary career with his *Life of George Stephenson* which was followed by the *Lives of the Engineers*. But his chief claim to literary fame rests upon *Self-Help*, *Thrift*, *Character*, *Duty*, and *Life and Labour*—a chain of books in which the dominant note is the stress on manly self-effort—a quality which more than any other is necessary for arousing and developing the latent powers of the body, mind and the spirit.

The present piece has been taken from one of his most popular books, *Self-Help*, and it stresses the need for personal endeavour on the part of the young in the

course of their education. "The best part of every man's education is that which he gives to himself and 'the best teachers have relied more upon training than upon telling.'

Smiles sets no store by a purely literary education and holds out, as an ideal, that state of society where mental work is combined with manual work, 'where there is work for every man's leisure and leisure for every man's work'. He rightly emphasises the need for hard work and sustained application without which self-culture is no more possible than a harvest where no seed has been sown and he pities the lot of those who want to attain it without paying hard work as its necessary price. He deplores superficial learning which some people may defend as something which is better than nothing but which is really good for nothing.

He sounds a note of warning against a purely intellectual training which often produces models for warning rather than for imitation, of deformation of character rather than information of the mind. Knowledge is a power for good only when it is allied to goodness and wisdom. To pure intellectuals it is a privilege of the mind; but to Smiles, it is naught, if it does not reflect itself in action.

'We must ourselves be and do and not rest satisfied merely with reading and meditating over what other men have been and done.'

Sir Walter Scott—(1771—1832), historical novelist and poet.

Some of his better known novels are *Waverley*, *Ivanhoe*, *Talisman*. and *Kenilworth*, Some of his most popular poems are *The Lays of the Last Minstrel*, *Patriotism* and *Lochinvar*.

that which....our own efforts—those who passively receive other men's ideas without making them their own by active thought are mental coolies carrying the burden of others. Such knowledge remains where it is: it does not grow.

we invent...."without a master"—Indian students are familiar with such short cuts to success in examina-

tions as Sure Success in Economics, Logic Made Easy, Civics in Three Hours and Three in One.

smattering—superficial knowledge.

Francis Horner—(1778–1817) British economist who participated in discussions on the Corn Laws and Negro slavery.

Abernethy—John Abernethy (1764–1831), surgeon and writer of medical books.

we must ourselves be and do—Knowledge is fruitful only when it enriches character and is converted into action. What is worth knowing is worth imbibing and practising.

our best light....action—c.f., “Action is the end of thought. All thought which does not look towards action is an abortion and treachery”.

—Romain Rolland.

Richter—Johann Paul Friedrich (1763–1825), German author who worked himself up from poverty to fame.

Pythagoras—(6th century B.C.), a celebrated Greek philosopher, famous for his knowledge of music, medicine, mathematics and natural philosophy. He supported the doctrine of *metempsychosis* or transmigration of the soul. There is a poetical composition extant called the *Golden Verses of Pythagoras* which contains the greatest part of his doctrines. Many believe that the true author was Lysis.

NATIONALISM IN INDIA

Rabindra Nath Tagore (1867–1941) was born in the princely family of the Tagores of Bengal, a family out-

standingly rich in talent and genius. Except for a few days of school-going, he received his early education almost entirely at home. Here he must have been greatly influenced by his father, the great Devendra Nath Tagore, who had won the title of *Maharshi* from his country-men for his saintly life and noble character. He was sent to England in 1877 to study for the bar but he came back home soon after without taking any degree. While still young he began to write for Bengali periodicals and was recognised as a writer of considerable merit. But the day of his highest honour was not yet. In 1913, he received the Nobel Prize for literature and immediately shot into fame. The Calcutta University honoured him with a doctorate. The government followed with a knighthood in 1915, which, however, he relinquished in 1919 as a protest against the universally resented Jallianwalabagh massacre.

He founded the Shantiniketan at Bolpur, 93 miles away from Calcutta, in 1901, beginning with five students only in order to give concrete shape to his own conception of education. The institution has since developed into a centre of universal learning and international culture differing greatly from other merely degree-granting universities of today.

There is an astonishing variety in his work: dramas, novels, short stories, poetry, essays, lectures—not even Victor Hugo had a wider range of form and mood. Some of his chief writings are: *Gitanjali*, *Crescent Moon*, *Chitra*, *Gardener*, *Fruit Gathering*, *Stray Birds*, *Lover's Gift and Crossing*, *Nationalism*, *Personality*, *Home and the World*, *Wreck* and *Gora*.

In the present piece, which has been taken from *Nationalism*, a collection of three lectures by him, he says that the nationalist movement in India should consider social reforms before political freedom. The spirit of nationalism as conceived and practised in the West is a force used only to enslave and exploit the weaker nations. We are, he thinks, thoughtlessly imitating the western nations in our mad attempt to attain political power, callously neglecting moral and spiritual values. The ideal of nationalism as prevalent in the western countries is

sufficiently undesirable because it narrows down man's sympathies. In India we fall short even of the aggressive and selfish nationalism of the West for want of that consideration for one another which is the proper soil for the growth of the true nationalism. So long as we do not reconstruct our social system and root out from our midst the hateful distinctions of caste and creed and silly superstitions of an out-moded past, so long shall we fail to profit from our political aspirations. The feverish haste with which we are endeavouring to raise ourselves industrially often brings in its train dust and confusion, vice and ugliness—evils which threaten to destroy ideals of harmony and beauty which have held together India's culture for thousands of years.

combinations that represent money—associations of big business concerns to influence prices. The technical term of economists is 'combines'.

historical surprises—The reference is to the foreign invasions, when a handful of adventurers subjugated this vast country and also to our slavery on which it has been our complacent habit to blame all our misfortunes.

inertia—inactivity forced into us by custom.

ostracized—outcast; boycotted by society.

our nerves...preciousness—Just as nerves which are an extension of the mind need greater care than muscles which are parts of the body, similarly the spirit of man requires better care than the body. But the materialism of today pampers the body and starves the spirit.

when the callous...martyrdom of centuries—The sages of the past left behind spiritual ideals to preserve which people have made supreme sacrifices but the mad dance of western materialism is putting them to flight.

in the teeth of—against.

economic dragons—Dragon means (1) fire-breathing monster like winged crocodile or snake, (2) guardian of immeasurable treasure. 'Economic dragons' stands for money-grabbing businessmen.

we should...perfect end—It should be our earnest effort to make use of the powers which material sciences have given us, but only to the extent that they help us in reaching our ancient ideals which emphasise spiritual happiness.

infatuation—foolish passion.

SECRET OF ABOUNDING HAPPINESS

James Allen is a modern writer of moral books. To a world where selfish desires and lust for wealth and power rule every thought and action he has preached through more than a dozen books the need for a moral effort. His ideas have a close resemblance to the teachings of the *Upanishadas* and the Buddha on whom he seems to have drawn and as such they have a special appeal to the Indian student.

In the present piece which forms a chapter in his most popular volume, *From Poverty To Power*, he analyses the conditions of happiness and says that riches cannot be one of them; for were it so, the rich would never be miserable or the poor happy, but it is very often so. Happiness depends not upon material possessions but upon mental make-up. If we cling to our selfish interests and seek happiness by satisfying them, our end is misery; but if we conquer desire knowing that it can never be satisfied, cease to look upon things with the eyes of selfishness and lose ourselves in the service of others, we attain lasting peace and satisfaction.



ennui—feeling of boredom; depression.

repletion—feeling arising out of over-satisfaction of appetite; satiation.

insidious cravings—treacherous longings. Desires of the mind are treacherous and work imperceptibly because people may deceive themselves and others by pretending to have higher motives.

purgatory—place of spiritual purification; the condition of suffering.

deluded devotees—Those who expect happiness by satisfying desire labour under a false idea.

the giving up....pilgrim these—The Buddha also laid down the subjugation of desire as the first step towards spiritual happiness.

"He that seeketh....shall find it"—Math. x. 39.

When you are willing to lose....supreme gain—Compare this to the enlightened wisdom of the Upanishada which enjoins enjoyment by renunciation:

happiness and harmony are synonymous—Harmony is a musical term which means the assembling of notes in a sequence that gives delight and peace to the mind. If a single note is removed from the sequence, the pattern is disturbed and is no longer pleasant. Similarly all creation, living and lifeless, is bound together into a pattern. Individuals can be happy only when they maintain it by binding themselves to the rest with ties of love.

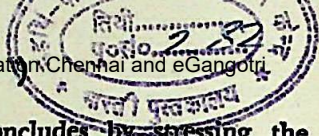
prodigal—wasteful, (here) a repentant son. The reference is to the parable of the prodigal son in the Bible. A

man had two sons. One of them took his share of the property, went abroad, and wasted it. When he returned home in a repentant mood, wise by his suffering, the father welcomed him.—St. Luke xv. 11

PLURALITY OF WORLDS

Sir Arthur Stanley Eddington—(1882—) is a distinguished British astronomer. A Senior Wrangler of Cambridge, he has been since 1913 Plumian Professor of Astronomy at Cambridge. He is a Fellow of the Royal Society and Director of the Observatory at Cambridge. His principal researches are on the motion of stars, stellar evolution and relativity.

In the present piece which has been taken from his essay 'Man's Place In The Universe' he has discussed, in the light of astronomical investigations made so far, the possibilities of organic life in other planets than the earth. He says that as there is no scientific reason to believe that life may be extant in conditions other than those obtaining on earth, scientists have so far confined their enquiries to Venus and Mars which, as planets of the Solar System can be expected to have, like the earth, conditions that support life. Venus is about the same size as the earth, nearer the sun but probably not warmer, and has an atmosphere of satisfactory density, and therefore it holds conditions of possibilities of life, though the presence of free oxygen without which life cannot exist has not been established so far. In this connection, he mentions a curious theory which indicates that Venus has no ocean which can attract surplus water, leaving the rest of the planet to be inhabited by mammals and birds similar to those of the earth. Mars is smaller in size, but the two essentials of life, air and water, are present. Its atmosphere has been proved to contain oxygen. Photographs show a white cap at the Pole, which is clearly a deposit of snow which melts away in summer. The presence of green belts during the planet's spring suggests vegetable life, which lends support to the belief that animal life is also



extant there. He, however, concludes by stressing the point that, unlike the earth, Mars is past its prime and hence the chances of its being populated with the kind of animal life that is found on earth are remote.

conditions—Life is possible in the presence of a certain range of temperature, amount of moisture, oxygen and absence of inert gases.

palaeontologists—the scientists who study fossils.

third terrestrial dynasty—Life developed from its most rudimentary to its present forms in several stages, each lasting for millions of years. The first attempt of nature to establish a terrestrial dynasty was when small water animals came into existence, the second when invertebrates were most prevalent and the third when the first mammals made their appearance.

Venus and Mars....eligible—On account of their nearness to earth the atmospheres of these planets are comparatively clear.

spectroscopic observation—To analyse different colours (spectrum) there is an instrument called *spectroscope*. Spectroscopy is the science for the study of the spectrum of any substance which is capable of giving light. The presence of elements like oxygen, nitrogen and hydrogen can be determined by seeing the spectra of planets.

the earth....ordinary planet—Stars have a fixed position in the sky. The sun and the earth are ordinary star and planet because there are many other suns and planets, some of them bigger than these.

George Darwin—(1845–1912) was British astronomer and Plumian Professor of Astronomy at Cambridge.

a resonance in period....of the earth—Every material body can be made to vibrate and when it vibrates the time for one vibration is called a period. A period uninfluenced by external agency is called a free period. If the period of an external agency acting on the body is the same as the free period of the body a resonance takes place.

cataclysm—overthrow.

yellow light—white light consists of seven colours commonly indicated by VIBGYOR (*violet, indigo, blue, green, yellow, orange, red*). The wavelengths of these colours are in the ascending order, with violet having the shortest and red the longest. Red light therefore has the highest penetrating power, but commonly yellow filters are employed for taking long distance photographs, specially through cloud, fog or mist.

it is possible....surface—Hot bodies lose heat by radiation and this radiant heat reaches the surface of the earth and can be measured by instruments like *thermopile* or *thermoscope*.

freezing point—0° centigrade or—32°F.

Professor Lowell—Perceival (1855—1916), was an astronomer who devoted his energy and fortune to the study of planets. He advanced a theory that the intelligent inhabitants of a dying Mars are struggling to keep alive by a system of irrigation from the water of the melting polar snowcaps and that the so called canals are bands of cultivated vegetation dependent on this system of irrigation.



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